



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

too much to mysticism. The stories that follow as retold by Spence are well done, though one would be better pleased if he gave their origin more definitely. This is the more lamentable since when actual data are given they are sometimes erroneous. In the story of the Dog Dance (p. 190) we learn that it was obtained by the Pawnee from the Cree! Of course, the Ree, better known as Arikara, are meant. One wonders where some of the legends were obtained. Especially is this the case with the Iowa stories, since very little Iowa material of this sort has been published. Mr Spence misuses the term "Sioux," using it instead of "Siouan."

The author is unnecessarily credulous of the stories of the pygmies, for he says (p. 248): "This story is interesting as a record of what were perhaps the last vestiges of a pigmy folk who at one time inhabited the eastern portion of North America."

The book is concluded by a good bibliography, which includes many little-known titles while some standard authorities, such as Wissler, are omitted. The illustrations throughout, though often clever in conception, show the artist's complete lack of knowledge of North American material culture and ethnology.

ALANSON SKINNER

The Quarterly Journal of the Society of American Indians, Vol. III, No. 1.

A. C. PARKER, Editor General. Washington, D. C.

The Quarterly Journal of the Society of American Indians is again with us. It is unnecessary in a review of this nature to comment on the value and importance of the work of this most worthy society, the annals of which will be found in the Journal. The main purpose of this notice is to call attention to the policy of the society, always held but now openly avowed, to publish in the Journal ethnological data and folklore contributed by its Indian subscribers.

The current number contains the origin myth of the Seneca Little-Waters Medicine Society, by Edward Cornplanter, together with a well executed native illustration. From now on the Journal will prove of increasing interest and value to ethnologists, and no one engaged in North American research can afford to ignore its contributions.

ALANSON SKINNER

The Indians of Greater New York. By ALANSON SKINNER. Torch Press: Cedar Rapids, 1915. Pp. 150, map. (\$1.00 net.)

There has existed in recent years a constantly growing demand from New Yorkers for a popular exposition of the life of the erstwhile

inhabitants of their city. In this book Mr Skinner has given a unified and consistent ethnological account of these now extinct people. He has made judicious use of all available sources, chiefly historical, checked them by the results of archeological excavation, and wisely interpreted the whole in the light of the ethnology of living Algonkian tribes.

A concise statement of the identity and tribal affiliations of the ancient inhabitants of this territory is given; clearing in the mind of the layman a point which has hitherto been unnecessarily obscured. The material culture of these Indians is presented chiefly by means of quotations from the colonial writers; the more important contributions, many of which are inaccessible to the general public, being given at length. The social organization and religious customs were of necessity only obtainable from the living Delaware. Finally, there is presented an excellent account of the war which led to the extermination of these Indians, and of its despicable causes and conduct.

The remainder of the book, dealing with the archeology of this region, is invaluable to the local collector. The location of sites, the remains obtained from them, and the methods of conducting excavation are briefly described. The evaluation of some of the extraneous cultural influences, whose presence is hinted at by Mr Skinner, would undoubtedly have improved this otherwise adequate summary.

LESLIE SPIER

The Voyages of the Norsemen to America. WILLIAM HOVGAARD. New York: The American Scandinavian Foundation, 1914. 8°, 304 pp., 83 ill., 7 maps.

Surely this,—the Saga of Eric the Ruddy, containing the episode of the attempted settlement of Vinland or Wineland of Thorfinn Karlsefni, his wife Gudrid and their one hundred and sixty colonists—will always be unique in its interest. There can hardly be a question of its title to priority, for we still possess the manuscript copied between the years 1300 and 1334 into the compilation known as Hauksbook by Hauk Erlendsson, knight of Norway, with the assistance of two secretaries. This, it will be observed, is about a hundred years before the birth of Columbus, to say nothing of the dates of his writings and voyages; also rather more than seventy years before the dubious adventure of Earl Sinclair and the Zeni, the narrative of which, recast long afterward, purports to tell us something at second-hand of the dwellers in Estotiland and Drogio,—perhaps Newfoundland and Cape Breton Island. Thus, if the Icelandic saga dated only from the time of Hauk's transcribing,